

## Three Best Arguments on Trine Immersion.

DEAR BRETHREN:—It will not do to go to the "Greek Church" or to "History" to prove Trine Immersion. We must go to the gospel alone for the proof, for the time has come in the history of Christianity that all denominations must go to the gospel for the proof of their faith and practice; for the time is not very far off when Christ will come and manifest to the whole world the true practice of his church. As I was raised a Baptist, and had always been taught that single immersion was the gospel mode of baptism, and as I was ten years searching church history for the gospel mode of baptism, I am convinced that no man will ever find it there, for it is a fact that all sects, in writing their church history, give only their own faith and practice, therefore to get at the foundation of the practice of the Primitive church, we must go to the gospel alone to do it. The mode of baptism is what the Christian world has stumbled over. Now as the mode is the first thing that we must find in the gospel to prove trine immersion, and that mode is a type of a death, a burial and a resurrection. Now this mode of baptism is to be in the likeness of his death, and not in the likeness of his burial, as some suppose. Therefore we introduce our first argument to prove trine immersion by referring the reader to Romans 6:5. ("For if we have been planted together in the likeness of his death.")

Now the word *likeness* implies an action, and the action of his head at death was forward and not backward. Then the gospel proof is in favor of a forward action, for that would be in the likeness of his death. This we hold to be gospel proof of our first argument in favor of trine immersion.

Our second gospel proof of trine immersion you will find in Romans 6:3, 4. Paul, in speaking here of baptism, says, in the third verse, "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death," not his burial, as many claim, and as he bowed his head and died, so must we be buried or planted after this likeness in the action or mode of baptism. Now this is direct gospel proof. We refer the reader to Romans 6:4, where Paul says: "Therefore we are buried with him by baptism into death." Buried by immersion into the likeness of his death. The word "buried" is direct gospel proof that immersion is the gospel mode of baptism.

Then we have in our first argument that the action must be in the likeness of his death, and in the second argument that the mode must be a burial, or a going down into and under the water.

Christ bowed his head and died on the cross and was buried in the tomb and arose the third day, and this three days' burial of our Lord in the tomb was a type of baptism as given in the commission.

The third argument is in Christ's commission. Matt. 28:19. "Go ye therefore and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit. Now if we baptize by the commission, there must be an action into each name, and as there are three names, it requires three actions, or it will not be into each name.

The word baptizing means to repeat the action, once into each name. This will give us trine immersion with a forward action, by being immersed down into and up out of, into each of the names of the Trinity. This we hold to be gospel proof of trine immersion.

This was written for the defense of truth alone, and if published, we hope it will give light to some one that is seeking after truth.

M. D. WATSON.

## No Room.

"And she brought forth her firstborn son and wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn."

Have you ever thought how the hotels and inns of today are like the inn in which there was no room for Jesus? You who have traveled extensively, know that all fashionable hotels have rooms for drinking, smoking, card, pool and billiard playing, reading rooms, and rooms for all kind of worldly amusement, but no room for the salvation of our souls. I have never heard of, and doubt if there ever has been a room used for Jesus only in any inn since his birth. But you find in

nearly all inns of today that there is room for the devil, and he generally has a room dedicated wholly to his service, and many are they that worship therein. Then some have no room in their time for Jesus. No time to give him thanks for his goodness or praise his holy name. No time before going to work in the morning to kneel around the family altar and thank God for keeping them safely through the night and ask him to go with them through the day and keep them from temptation and sin. No time to return thanks at night for his presence and watchfulness during the day, and no time to ask for his forgiveness for the sins committed. No time to talk to others of their souls' salvation; in fact have no room in their time for Jesus at all, but have room for everything else. Some have no room in their homes for Jesus. No family altar; no Bible reading; no talking to their children of the goodness and mercy of God and the salvation of their souls. But everything is work and heap up treasure, not in heaven, but here on earth, that they may have worldly enjoyment. No room in their business for Jesus, for their business will not permit his coming in. Some could take him in their business, yet if Jesus were partners with them, they could not make money as fast as when they have the devil to co-operate with them. That is the reason so many fail. They will not take Jesus with them, but prefer the partnership of the devil, and one and all know the works of the devil always recoil on the heads of the doers sooner or later. No place in their hearts for Jesus. No love for him. No longing for his love and forgiveness. No desire to become one of his children. No room in their hearts at all for the Blessed Master, but have room in their hearts for everything else. No room in their pocket-book for Jesus. No money for churches, no money for preachers. No money to send the glad tidings of a Savior to the unlightened hearts in foreign countries. No money for anything but worldly pleasures. No room in their thoughts for Jesus. Never think of his loving mercy. Never think of their soul's salvation, nor think seriously of Jesus at all. This is too bad, and I pray God that we all may dedicate to him our first thoughts, our first money, our first time, our heart's first love, our homes and our lives in general. Let us erect altars in our hearts and homes, and dedicate them fully to God. Let us take Jesus with us always and in all things, and if we can't take him along and ask his council in all things, don't let us do it. Let us find time to renew our love for him and feel that there is no love outside his precious love. No mercy, no good, no strength, no nothing worth living for outside our Lord and Savior Jesus Christ. May God help us all to find room in all things for Jesus, is my earnest prayer.

Z. H. COPP.

Kernstown, Va., Dec. 28, 1887.

## A Word Alone.

Five minutes' private personal entreaty will often accomplish more in winning souls to Christ than five months' public preaching. Close action is effective. A pistol at a man's breast is more dangerous to him than a hundred cannon thundering at him two miles away. The preaching may mean any one or no one in the crowd, but when you talk to me you mean me. David might have listened calmly to long exhortations and pious counsels without number, but Nathan's "Thou art the man!" cut him to the heart and brought him to his knees. Preaching often runs all around men and all over them, like a bucket of water sprinkled over a pile of corked bottles. Personal effort uncorks the bottles one by one, puts in a funnel, and pours them full of water.

"But I do not know how to talk to people personally about Christ and salvation." Then learn. Confessed ignorance is a good preparation for learning. How will a man know anything unless he is taught? You can talk to people about rain, sunshine, crops, weather, fashions, fires, and the news of the day—"out of the abundance of the heart the mouth speaketh"—why not God's Word, pray for his Spirit, and pour out that when it burns within?

Study your own heart. Know yourself, and you will know others. Talk to others as you used to wish some Christian to talk to you. Seek God's

direction. Speak when he gives the word, and wait and pray till it comes. Do not talk when you have nothing to say, nor bore people with endless exhortations and dry disputes. Observe, think, pray and act.

"Yes, but it is such a cross!" Ah, you do know how to do it, but are not willing to try. Well, the rod is heavier still, and the rod may yet make you love the cross, if you would be Christ's disciple. A word spoken for Jesus may cost you a momentary struggle, but it may also win a soul to God, and open to you a well-spring of joy. Try it.—H. L. HASTINGS.

## Strong Foundations.

A story is told of Lepaux, a member of the French directory, that with much thought and study he had invented a new religion to be called "Theophilanthropy," a kind of organized Rousseauism, and that being disappointed in its not being readily approved and adopted, he complained to Talleyrand of the difficulty he found in introducing it.

"I am not surprised," said Talleyrand, "at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then, perhaps, you might succeed."

"What is it? what is it?" asked the other with eagerness.

"It is this," said Talleyrand. "Go and be crucified, and then be buried, and then go on working miracles, raising the dead, and healing all manner of diseases, and casting out devils, and then it is possible that you might accomplish your end!"

And the philosopher, crest-fallen and confounded, went away silent.

The anecdote shows, in a fresh and striking light, how firm the foundation on which Christianity and the faith of the Christian rest. "Ransack all history," says an able writer, "and you cannot find a single event more satisfactorily proved than the resurrection of Christ from the dead." And says another, a distinguished jurist: "If human evidence has ever proved, or ever can prove anything, then the miracles of Christ are proved beyond the shadow of a doubt." And yet the miracles and resurrection of Christ prove his divinity; and as Napoleon said, "His divinity once admitted, Christianity appears with the precision and clearness of algebra—it has the connection and unity of a science."

And on this strong foundation it is that Christianity and the Christian faith rest. And how absolutely immovable that foundation is, how absolutely convincing the evidence from this source, we hardly realize until, like Talleyrand, we call on the objector himself to be crucified, himself to rise from the dead, and himself to work miracles, as Christ did throughout Jerusalem and all Judea, in the presence of thousands and tens of thousands, both enemies and friends.

It was a most assuring as well as comforting thought, that this external evidence from without can never be shaken while human testimony has value or meaning. And when we add to this the internal evidence—the fact that thousands and millions of Christians have felt, in their own experience, that the Gospel is true, just as the hungry man knows when he is fed, or the thirsty man when he has drank; just as we know the existence of the sun because we see its light and feel its heat—then the foundation on which as Christians we rest, stands doubly sure to the soul. Heaven and earth may pass away, but God's Word and all that rests upon it shall abide forever.—Words and Weapons.

Bishop Taylor, in a letter dated May 7, from Cape Palmas, Liberia, says: "The king and chiefs bind themselves by written agreement to give us all the land we need for all our mission and industrial school purposes, . . . to clear land and plant first crop, . . . and all free of charge. We hope (D. V.) to build seventeen houses between this and Christmas, and to occupy them by thirty new missionary men and women by January, 1888."

Life, however, short, is made still shorter by waste of time.—Johnson.

Every great book is an action, and every great action is a book.—Martin Luther.